

ANARCHY

An Idealistic Nightmare Resulting from Undigested European Liberty

Burke called the Russian government "Despotism tempered with assassination." Ours strikes me as ill tempered with immigration. We call our country the land of the oppressed, and complain of oppression, open our ports and markets to all, and invite the rag-tag and bob-tail of God's creation, and wonder why they don't behave. When we legislate against the colored man with fly-paper, but forget to shut the windows! While a free governmentmen cannot be a slave, the slave is the best for raising good folks, and the worst for curing bad ones; while keeping the straight from getting crooked, the crooked will get straight; our mistake is trying to run a republic and a reformatory under the same constitution. No man will resort to crime where there is no excuse for doing so, keep it where there is no excuse for doing it, and there is no excuse for doing it.

Continued on Page 4

So far, we have had free sailing on historical seas, but from this time on (the records of the proceedings of the Council having been burned by order of Constantine, to obliterate the disgraceful proceedings of the council) much confusion prevails. What little we have comes from a few unguarded

Arthur P. Strong, in his "History of the Eastern Church," says: "The apocryphal canon of Nicaea fills 40 books, which constitutes a collection of all the customs and canons of the oriental church; but the authentic ones are only 22 books."

“Dog Fennel in the Orient” ought to be in everybody’s book case.

Liberty is never nearer theoretic license than when the mob threatens, nor Government nearer practical tyranny than when it disputes with the mob over the dividing line. No free Government can afford to be impatient.

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Continued on Page 4

BLUE GRASS BLADE

FOUNDED 1854.

By
CHARLES CHILTON MOORE,
and edited by him until his death,
February 7, 1906.



JAMES E. HUGHES, - - Proprietor
126-128 North Limestone Street,
Lexington, Kentucky.
P. O. Box 252.

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By mail, postpaid \$1.00 pr. yr. in advance.
Five new yearly subscribers at one re-
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Foreign subscriptions, postpaid \$1.50
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is at 126-128 North Limestone Street,
Lexington, Kentucky, to which all Free-
thinkers will be given a hearty wel-
come.

THE BLADE is entered at the Postoffice
at Lexington, Kentucky, as second-
class mailing matter.

ADDRESS ALL COMMUNICATIONS TO
JAMES E. HUGHES, Box 252, Lexing-
ton, Kentucky.

TRUTH.

"Truth crushed to earth shall rise
again."

The eternal years of God are hers;
But error waned, writhes with pain,
And dies among his worshippers."
—Byron.

HISTORICAL CHARACTERS. BA-AL.

Ba-Al, a Hebrew word signifi-
cantly Lord, owner, or master, and
applied as a general title of honor
to many different gods.
In Hosea (2nd; 16) it is men-
tioned as a name which had been
given to Jehovah himself. But
when used with the definite ar-
ticle it specially designated the
principal male deity of the Phoeni-
cians and Carthaginians as Baal-
thar, or Astarte, was the
principal female deity. In
connection with Babylon and Assyria
the same deity is spoken of under
the name of Bel or Belus, origi-
nally Baal was the God of the
Sun, the ruler and vivifier of na-
ture and Arturte the Goddess of
the moon. In the later star-wor-
ship of the Western Asiatic na-
tions Baal was the name of Jupiter
the planet of fate, or as some
supposed of Saturn. The proper
Phoenician name of Baal however,
ever was Melkart, Melkart or
Melcham, which is usually sup-
posed to mean King of the city—i. e.
Tyre. But others consider it a
construction of two words signi-
fying "King of the earth." While
the learned scholars of Baal however
that it is equivalent to "Strong
King." Baal was perhaps the
same God as the Phoenician Mo-
loch. The Greeks confounded
Baal or Melkart with their own
Hercules, and the purpose of dis-
tinction termed him the Tydian
Hercules. Each country or local-
ity had its Baal or Chief God. In
1st King, chapter 18 we read that
the priests of Baal danced about
the altar during the sacrifice and
herabronously cut and mangled
themselves if their god did not
speedily answer their prayers.

INFIDELITY

IN OUR CHURCHES.

The Deacon's Dilemma—The No Hell Theory from a Bible Point of View.

BY OTTO WETTSTEIN.

I desire to show, partly in ex-
planation of my well known radi-
cal views that there are today
more real "infidels" within our
non-Catholic churches than out-
side.

I am prompted, after long sil-
ence, to write this communication,
by having heard that a certain
enthusiastic deacon of one of our
local churches has deliberately
declared that the Bible did not
teach that sinners and unbeliev-
ers were consigned, after death,
to everlasting punishment in a lit-
eral hell, but instead, were annihi-
lated.

I desire to prove, by the Bible
itself, and by the noted, honest
and consistent old school divines,
that whoever commits himself to
such a belief or rather unbelief,
is, if the plain language of
the Bible is meant to be under-
stood, an unbeliever and actual
"infidel," and all this name im-
plies and will be one of those
who, after death, "shall go into
everlasting punishment" and
"have his part in the lake which
burneth with fire and brimstone."

I will, to substantiate my argu-
ment, select the following texts:
Matt. v. 22: "Whoever shall
say, thou fool, shall be in danger
of hell fire."

Matt. v. 30: "And if thy right
hand offend thee, cut it off and
cast it from thee: for it is profit-
able for thee that one of thy mem-
bers should perish, and not that
thy whole body shall be cast into
hell."

Matt. viii. 12: "But the chil-
dren of the Kingdom shall be cast
out into outer darkness, there shall
be weeping and gnashing of
teeth."

Matt. xiii. 42: "Shall cast them
into a furnace of fire: there shall
be weeping and gnashing of
teeth." 49: "So shall it be at the
end of the world: The angels
shall come forth, and sever the
wicked from among the just, and
shall cast them into the furnace
of fire: there shall he weeping
and gnashing of teeth."

Matt. xviii. 9: "And if thine
eye offend thee, pluck it out and
cast it from thee: It is better for
thee to enter into life with one
eye, rather than having two eyes,
to be cast into hell fire."

Matt. xxiii. 15: "Ye who unto you
Scribes and Pharisees, hypocrites!
for ye compass sea and land to
make one proselyte, and when he
is made, you make him two-fold
more the child of hell than your-
selves." 33: "Ye serpents, ye
generation of vipers, how can you
escape the damnation of hell?"

Matt. xxv. 41: "Then shall ye
say also to them on the left hand,
depart from me, ye cursed, into
everlasting punishment: but the
righteous shall enter into life."

Mark ix. 45: "And if thy foot
offend thee, cut it off; it is better
for thee to enter into life, than
having two feet to be cast into
hell, into the fire that never
shall be quenched."

Mark xvi. 16: "He that believ-
eth and is baptized, shall be saved;
but he that believeth not shall
be damned."

Luke xii. 5: "But I will fore-
warn you whom ye shall fear:
Fear him, which after he has
killed, hath power to cast into
hell; yea, I say unto you, Fear
him."

Luke xvi. 22-25: "And it came
to pass that the beggar died, and
was carried by the angels into
Abraham's bosom. The rich man
also died and was buried, and in
hell he lifted up his eyes, being
in torments, and seeth Abraham
afar off, and Lazarus in his bos-
om. And he cried and said:
"Father Abraham, have mercy
upon me, and send Lazarus, that he
may dip the tip of his finger in
water and cool my tongue; for I
am tormented in this flame."

Rev. i. 9:11: "If any man
worship the beast and his image,
and receive his mark in his fore-
head or in his hand, the same shall
drink of the wine of the wrath of
God, which is poured out without
mixture into the cup of his in-
dignation, and he shall be tor-
mented with fire and brimstone
in the presence of the holy
Lamb; and the smoke of their
torment ascendeth up forever and
ever."

Rev. xix. 20: "And the beast
was taken, and with him the false
prophet that wrought miracles
before him, with which he deceiv-
ed them that had received the
mark of the beast, and them that
worshipped his image. These
both were cast alive into a lake
of fire burning with brimstone."

Rev. xx. 15: "And whosoever
was not found written in the book
of life was cast into the lake of
fire."

Rev. xxi. 8: "But the fearful
and unbelieving and all liars,
shall have their part in the lake
that burneth with fire and brim-
stone; which is the second death."

Then to emphasize that every
word of the Bible is the true and
infallible word and command of
God himself, it is written on the
last page: "And if any man shall
take away from the words of the
book of this prophecy, God shall
take away his part out of the
book of life, and out of the holy
city, and from the things which
are written in this book."

What are "the things which are
written" as plain and unmis-
takable as any words that were
ever written? These are those
whoever shall take away or re-
ject a solitary word or sentence
of this book, his name shall be
found written in "the book of
life"; and whose name shall not
be found therein, shall, on the
judgment day, go into "everlast-
ing punishment, in that lake
which burneth with fire and
brimstone." And it matters not
if there are contradictory texts,
if the subject related seems to
him rational or irrational, just
unjust, pleasing or shocking, no
man or woman, still claiming to
pose as a true Christian, has a
moral right to substitute his
or her human infantile fallible in-
tellect for the infallible omniscience
of the great God who inspired
the book upon which Chris-
tianity is founded. It is either
an infallible gospel according
to Moses and the prophets,
Matthew, Mark, Luke and John, or
a collection of innumerable falli-
ble theories according to "Tom
Dick, Harry and others, all of
them of no more importance than
any ordinary book of fiction.

In corroboration of my views I
will quote from the words of a
few of the best known, consistent
and honest divines, who now
represent and preach Christianity,
as Calvin, Luther, Edwards and
the Popes have preached it since
its inception.

ever, and they have no rest day
nor night."

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the Popes have preached it since
its inception.

Rev. Dr. Herriek Johnson:
"But the great body of humble
Christian believers, and the great
body of profound Christian schol-
ars hear what these men (of the
new no-hell theory) has to say
in advocacy of 'universal salva-
tion,' or 'conditional immortality,'
or 'eternal hope,' and they go
back to their Bibles and still they
read even as before, the doctrine
of eternal punishment. Tell me
why they do not want to read it
so? Millions of us tender hearts
as these are find it in their Bibles.
The vast majority of Christian
scholars, age after age, search
the Scriptures with the possi-
bility before them of some other
conclusion and still they find it.
They find it because it is there.
They find it because it is there.
They believe it because they
must. It is the eternal death of
the soul they are in peril of. If
they are not, then burn your Bi-
ble and shut up your churches.
Will you tell me what a 'Gospel
of Salvation' is, and why a 'Gospel
of Salvation' shall be preach-
ed, that saves from nothing?"

Rev. Dr. Goodwin: "These
testimonies (above quoted) make
it clear, beyond a doubt, that the
doctrine of eternal punishment is
established by the Scriptures. It
is not so established, nothing is,
and I would rather give up
the doctrine of the Trinity, or
of Christ's Divinity, than this. If the evidence
quoted can be rejected, then
Christians have no foundation on
which they rest their faith."

Rev. Dr. Anderson: "If
the Word does not express the idea
of unending punishment of the
wicked, then it does not prove
the unending happiness of the
righteous."

Rev. Dr. Farrar: "I repudiate
these crude and ghastly travesties
(the no-hell theory) of the
holy and awful Word of God."

Rev. Dr. Talmage: "The Bi-
ble speaks of the wrath of God
often more than of his love, and yet
ninety-nine out of a hundred ser-
mons are on the love of God. If
two are preached on his wrath,
the preacher is called 'sulphuric.'
American preaching needs recon-
structing. It has not honest back-

bone enough to show forth the
whole Bible. God plainly says
fifty-six times that there is a hell
burning. It has now been burn-
ing a long time and has grown
hotter and hotter, and its vic-
tims. You may shuffle off the
whole subject from your atten-
tion, but your impenitent course
is leading you to hell as surely as
Fulton Street leads to Fulton
ferry."

Prof. Francis William New-
man: "If the spirit within us
(our own fallible judgment) and
the Bible or the church without us
are at variance, we must obey
the inward and disregard the out-
ward law."

Resolution of the M. E. Church,
1892: "Resolved, that we, the
members of the Chicago preach-
ers' meeting, take this occasion
to reaffirm our belief in the fu-
ture endless punishment of the
wicked."

Rev. Charles H. Spurgeon, Eng-
land's greatest preacher: "The
torments of hell will be unmeasur-
ably greater than being in a glow-
ing oven, brick-kiln or a fiery
furnace. When thy death comes
thy soul shall be tormented alone;
that will be hell enough for thee;
but at the day of judgment thy
body will join thy soul; then thou
will have twin helms; body and
soul will be together, each brim-
ful of pain, thy soul sweating in
its inmost pores each drop of
blood (he does not state how
blood can exist in a degree of
heat 'immeasurably greater than
that in a glowing oven'), and
thy body from head to foot suf-
fused with agony; conscience,
in torment, all tortured,
but even more thy head shall be
tortured with sullen moans, low
groans and shrieks of tortur-
ed ghosts, thy heart beating high
with fever, thy pulse rattling at
an enormous rate, thy limbs
cracking like the martyrs in the
fire yet unburnt, thyself put in
a vessel of hot oil, pained, yet
coming out undestroyed; all thy
vices becoming roads for the feet
of pain to travel on; every nerve
tingling and a string on which
the devil shall ever play his di-
abolical tunes of hell and unutter-
able lament; thy soul forever
aching and thy body palpitating
in unison with the soul; the
devil in London, to a vast audience,
near the close of the nineteenth
century."

Rev. Dr. Moody: "I have
great admiration for the colored
woman who said if the Lord told
her to jump through a stone wall,
she would jump through it. This
is the Lord's way to see her through."
(This is true Christian faith.)
"Men read the Bible with a pen-
cil in their hands, and they
cut out what they don't like, and
it takes about five years to cut the
whole thing out. If you are go-
ing to cut out supernatural things
you have to throw all out. I
don't explain it, I don't under-
stand it. When you come to some-
thing in the Bible you do not un-
derstand, how your head and say:
"Perhaps we may find glory in it
be revealed to me."

In view of all this, it is self-
evident that our friend, the dea-
con, must choose between two al-
ternatives: To believe every word
of the Bible, or to believe that
venerable book, whether or not it
agrees with his fallible understand-
ing, take back his assertion that
there is no eternal punishment for
the wicked, or—if the remainder
of the belief he still subscribes to
is not as will as Brother Tal-
mage says: "Go to hell as sure
as Fulton street leads to Fulton
ferry."

The Early History of Py-
thagoras and Jesus.

(By Joel M. Berry.)

There is as striking similarity
observable in the early history of
Pythagoras and Jesus as there is
between Baecus and Jesus, which
it is impossible to ignore. Both
were natives of the same
country—Syrina (a former being
born at Samos (B. C. 582), and
the latter at Bethlehem. Both
were Essenes monks, which ac-
counts for the conspicuous ab-
sence of the Essene name in the
New Testament. Both spent their
early years in Egypt, being in-
structed in magic, astronomy, and
priestcraft. The fathers of both
had revelations that their wives
would miraculously conceive and
bring forth sons who would be
benefactors to mankind, and both
were born when their mothers
were from home on journeys. The
history of Pythagoras gives us a
good insight into the way legends
are evolved, as that was evolved
which contained the miraculous
conception and birth of Jesus.
Both are said to have been father-

ed by a ghost; the mother of Py-
thagoras was said to have had
connection with the ghost of the
god Apollo; the mother of Jesus
by the ghost of Yahui, Pytha-
goras was like Jesus, called the
"Son of God," and was carried
from Egypt to Babylon by the
Persian King Cambyases, son of
Cyrus, where he was initiated into
the doctrines and learning of the
Persian Magi (magicians), and
then into India, where he was in-
structed in Brahmanism. In later
life he returned to Egypt to be
instructed in astronomy and divi-
nation by the priests there. The
legendary character of the miracu-
lous birth of the Christian Mes-
siah, as given by the New Testa-
ment, is of course perfectly ob-
vious when the narratives are
looked into and examined. In the
Matthew Gospel we are told that
it took place when Herod was
king. Now Herod was made Gov-
ernor of Syria (a province of the
Syria) B. C. 40, under the Emper-
or Anthony, and died at Jericho,
six years before the date fixed for
the birth of Jesus, on his way
from Calirhoe (a watering
place near Athens), where he had
been taken by the pirates, to
was not in Jerusalem at all after
B. C. 6. The Luke Gospel tells
us that it took place when Cy-
renius was Governor of Judea,
and Augustus was Emperor. Now
Cyrenius, or Cyrenius, pro-consul
of Syria, died from 5 to 14 C. E.,
and Augustus died 5 C. E. So
that according to Matthew, the
birth took place B. C. 6 or 7, and
according to Luke in the fifth
year of the Christian era—a dif-
ference of eleven or twelve years.
Both cannot be right. The
records we have of Jesus are from
tainted or unreliable sources.
Contemporary history is ominously
silent in regard to either him
or his wonderful doings. If Jesus
had gone about Judea, followed
by a street rabble proclaiming
himself a prophet, choosing him-
self twelve disciples, riding tri-
umphantly into Jerusalem, while
the rabble strove branches in
his way; heeding respectable men-
sage, and crowds, and turning
them out of the market in con-
founded count, unsettling their
stalls, scattering their goods and
money, calling them "fools, vi-
pers, hypocrites, sons of hell,"
and other offensive names (Matt.
23:15-32), we merchants with
have seen some mention in con-
temporary history of the stir that
must assuredly would have been
made. And we cannot conceive
such riotous conduct on the part
of a young man against wealthy
and respectable men, and
out their immediately taking the
law into their own hands, and
making short work of him.

These are the Gospels which,
as we have seen, are too contra-
dictory and the narratives con-
tained in them too like those told
of the numerous pagan Messiahs
before him to be genuine.

There is a passing notice of him
in the Jewish Talmud; there are
two passages in Josephus which
can easily be perceived on exami-
nation to be forced interpolations;
and there is a passage in the
Annals of Tacitus, also shown
to be a forced interpolation. The
Gospel story of the foretelling
of Jesus cannot stand its own
criticism, for the discrepancies
are numerous, those between John
and the Matthew Gospels being
especially glaring. If Jesus was
the man of the first Gospel, he
was not the mysterious being of
the fourth. If his ministry was
only one year long, it was not
three years longer. If he made but
one journey to Jerusalem, he did
not make many. If his method
of teaching was that of the Syn-
optics, it was not that of the
fourth Gospel; and if he were the
Jew of the first, he was not the
anti-Jew of the fourth. The few
facts we may glean about him
have to be guessed at from a
number of ghost stories—useless
and foolish fables, and
hollowed dramatical and
and abstractions related to him.

In the Epistles his existence is
implied but hardly an incident
in his life is mentioned or a
sentence that he uttered preserved.
He is said to have been crucified
after his ministry was but one
reference he ever said or did. Josephus
makes no mention of any
such man as Jesus in his original
manuscript. Tacitus wrote a
history about this time, but does
not mention any Jesus in it. Phi-
lostratus wrote a history (the
son), who also wrote about this
time, made no mention whatever
of Jesus. Now we ask: How can
we imagine such silence as this
possible, in case such extraordi-
nary events as are recorded in the
New Testament about Jesus were

true. The feeding of thousands
of people with a few small loaves
and fishes; the raising of the dead
to life again, and their being seen
walking about the streets; the
miraculous darkness for several
hours; earthquakes, mysterious
voices from the clouds, bodies ris-
ing through the air, etc., such
events would certainly have been
noised abroad, would have formed
topics of general conversation,
and could not have failed to have
found a place in the literature of
the day.

Cures said to have been
wrought upon incurables, yet no
mention by the writers on medi-
cine of the day. It is incredible
that such events could have oc-
curred and none but the four Gos-
pel writers have known anything
about them. It is more than sus-
picious—it is absolute evidence
of pious fraud and deception.

H. PERCY WARD TO LECTURE.

Morrison House

Great Bend, Kansas, April 6, 1910

Editor Blue Grass Blade—I ar-
rived in this country about two
months ago and have given a number
of lectures in this city under the
auspices of the Church of Humanity
I am now arranging to give a lecture tour
through the principal cities of the
United States. My dates and places
are as follows:

May 22—Kansas City, Mo.
May 29—St. Louis.
June 5—Chicago.
June 12—Cleveland.
June 19—Pittsburg.
June 26—Washington.
July 3—Philadelphia.
July 10—New York.
July 17—New York.
July 24—Boston.
July 31—Montreal.
Aug. 7—Toronto.
Aug. 14—Buffalo.
Aug. 21—Detroit.

On the enclosed list are some of
the subjects of my lectures. In the
above cities, where there are Free-
thought Societies I shall be pleased
to lecture from their platforms
against idolatry and superstition.

In those cities I visit in which
there are no such societies, I shall
be happy to hear from any friend
therein who are willing to assist in
the organization of my meetings and
to supply me with information re-
garding available halls.

Am I imposing too much upon
your good nature in asking if you will
be kind enough to draw your read-
ers' attention to the contents of this
letter and of the enclosed list and
bill? With cordial greetings and
sincere good wishes, I remain,
Sincerely yours,
H. PERCY WARD.

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A TRIP TO ROME
by
DR. J. B. WILSON.

The International Congress of Free-
thinkers was held in the City of Rome,
Italy, September 21, 1904. The author
attended that Congress as the American
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SOME COMMENTS ON BIBLE TEACHINGS.

(By Joel M. Berry.)

It is stated in the Bible that there was a day when the "sons of God" came to present themselves before the Lord." And Satan came also to present himself to the Lord, and he proves to be the most interesting son of them all; for the Lord it seems leaves all the rest to care for themselves, and directs his attention to Satan only. Quite a rise, don't you think, from a serpent in the Garden of Eden to an associate with the sons of God? But in our opinion, as honest and worthy a son as God ever had; and he has been with God from the start, and will likely stay with him to the finish. His other reputed son skipped out and left the whole business in charge of Satan. The Lord on seeing him, receives him kindly and asks, "Whence comest thou?" Satan answers him intelligently. Then the Lord calls his attention to his servant Job, and asks Satan if he knows anything about him. On being informed that he knew as much about Job as the Lord himself did. The Lord, on hearing this, gets jealous of Job, and turns him over to the care of Satan to try his faith, to see if he was a just man. For the particulars in this case, see the Book of Job. We often hear ministers commenting on the glorious victory of the Lord over Satan in the case of Job; but we never hear of them commenting on the glorious victory of Satan over the Lord in the case of Adam and Eve in the Garden of Eden.

The very fact of the Lord turning Job over to Satan to experiment with, proves the truth of Satan's statement to a fraction—that he knew as much about Job as the Lord did. Does God have to experiment with man to find out what he is. No other person in the Bible is favored with as many nice little Christian epithets as Satan. Besides being called Satan, Serpent and Devil, St. John styles him as the "God of this world." Thanks, Bro. John, you have been devilish near telling the truth for once. For our experience teaches us that in case any one in this world is deserving the title of God, His Satanic Majesty is the man. He has stood the storm for over six thousand years; has been right at his post day and night, and as long as that beautiful life-giver rises in the East and sets in the West, he will be right there. He surely is the God of this world, for he has the whole business under his control; and in case anything goes wrong he has to stand the blame; and in that case justice would demand that he was deserving a little of the game.

The Lord though tells us in plain, positive terms that he is not only the creator of all the evil there is in the world, but not an evil shall happen in a city but what he does it. Tell the good Christian minister this, and he will at once get furiously mad at you, and call you an infidel and an Atheist, and charge you with blasphemy.

This man they call Jesus, during his little stay here on earth, tried hard to set up a kingdom in opposition to the Devil, or "God of this world," as John calls him; but he soon became discouraged and left for parts unknown. He soon found out that neither the God nor the people of this world wanted a disturber of the peace and family affairs for their leader. So they put him out of the way. Then one God at a time plenty, for in case there were two, they would soon be fighting over the spoils.

Jesus said: "My kingdom is not of this world." No, we don't think it is; for in case it were, we should think his place would be here looking a little after his subjects. And we think it very doubtful if he is running a kingdom in any other world. He tried hard to set up a kingdom on this earth, but got tired; so on pretense of going on a visit to see his Father, and under promise of returning in a short time, he skips out and has not been seen or heard of since; and that is now nearly two thousand years ago. In the meantime his followers are getting fearfully tired of waiting to see what the result is going to be. Theologians are disputing over the problem, viz: Was Jesus a God? Was he a man, or was he a devil?

The above problem has been in dispute ever since Jesus set his foot on this earth, and it is no nearer a solution today than it

was 1,900 years ago. Millions of lives have been sacrificed, and rivers of blood have flowed in an effort to settle the vexed question. But all to no purpose. Ever since Jesus uttered the words, "I came not to send peace, but a sword," the battle has been raging. Millions of poor, innocent women and children have also had to suffer; and sickness, sorrow, pain and death have been sent broadcast over the land. And further, this fearful massacre of human beings has not been between the believing on one side and the unbelieving on the other,—No, not a bit of it. It has all been among the meek and lowly followers of the Lamb, themselves. Satan, or the "Prince of this world," as the ministers call him, has not lifted a hand nor taken any part in it. All he has done is to stand by and watch the progress of the battle, with occasionally a smile, and the result has run just as the Christians and followers of Jesus love to murder one another." Then says, "Let them fight it out among themselves; I want no part or lot in the matter; I don't have to fight or murder any one else." Satan, or the "Prince of this world," would choose rather to do all I could to protect the people instead of killing them."

Look at the two great religious factions in this country today, fighting for the supremacy,—standing with swords drawn, waiting for the order, "Forward March!" Then see the fearful sight: Father murdering the son, and son the father; brother arrayed against brother, with death and destruction following in the trail. A kingdom divided against itself cannot stand. Neither are two opposite kingdoms supposed to occupy the same space at the same time. It would be like two many gods. While one would be the greatest of plenty,—all that there was room for,—two would not be worth anything.

As for the myth problem, we have decided on that for ourself years ago. We find that he is not only a myth, but a murderer, and all who wish to become followers of him, commence at once to observe his command, viz: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple." (Luke 14:26.)

Parker Sercombe of Chicago, apostle of Rational Education and Sound Thinking, has been made the subject of a species of heresy trial by the regents of the University of Wisconsin, who find him guilty of "Socialism, free love, and Anarchism," and, therefore, undesirable as a lecturer before any department of that institution. Mr. Sercombe spoke not long ago before the University's Department of Education on "Education in Democracy." Prof. E. A. Ross, who was instrumental in securing him a hearing, is censured by the regents. Mr. Sercombe has written to each of the regents a letter, in a proof copy of which, submitted to us by Mr. Sercombe, we see signs of a growing conservatism on the part of the writers. He says: "The silly charges published against Professor Ross and myself, of teaching Socialism, free love, Anarchism, etc., fall to the ground completely in the light of the exceptionally exemplary lives led by both of us." And, "Had the Board known, too, that I had long since repudiated and abandoned the defunct magazine in which the loosely written paragraphs purporting to be my views were found"—and so on. This seems to us somewhat foreign to the rather defiant nature of Mr. Sercombe, and a reflection on his magazine, To-Morrow, which is dead and should have nothing but good said about it, according to the maxim. He might as well stand on his record, for a man who has once offended the gods of morality, though he repent, is liable to do it again and further embarrass respectable educators who introduce him to seats of learning, and vouch for him as a lecturer on Sound Thinking.—The Truth Seeker.

Americans have become so accustomed to sending missionaries to Mohammedan countries in the hope of converting the followers of the Prophet of Christianity that it seems a trifle strange to them to be informed that the Supreme Pontiff of Islam at Constantinople has actually sent a regular missionary to this country to ascertain the prospects of introducing the Moslem faith.—New York Sun.

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The Independent Religious Society of Chicago, of which Mr. Mangasarian is the lecturer, have been excommunicated from Orchestra Hall, and that Temple of Music has become an annex to the church. Mr. Mangasarian and his congregation will move, on the first of May, to Studebaker Theater on Michigan boulevard. The offices of the Society will also be in the same building.

LOVE.

Love is the only law on life's dark cloud. It is the Morning and the Evening Star. It shines upon the cradle of the babe, and sheds its radiance upon the quiet tomb. It is the mother of Art, inspirer of poet, patriot and philosopher. It is the air and light of every heart, builder of every home, kindler of every fire on every hearth. It was the first dream of immortality. It fills the world with melody, for Music is the voice of Love. Love is the magician, the enchanter, that changes worthless things to joy, and makes right royal kings and queens of common clay. It is the perfume of the woodrose flower—the heart—and without that sacred passion, that divine awe, we are less than beasts; but with it, earth is heaven, and we are gods.—Robt. G. Ingersoll.

Talent has the four seasons; Spring that is to say, the sowing of the seeds; Summer, growth; Autumn, harvest; Winter, intellectual death. But there is now and then a genius who has no winter, and, no matter how many years he may live on the blossom of his thought no snow falls. Genius has the climate of perpetual growth.—Ingersoll.

It ought to be our ambition honestly to deserve the disapproval of the enemies of Rationalism, and the respect and sympathy of the free and the brave.—M. M. Mangasarian.

It is a splendid thing to think that the emperor of one loving and tender grow old to you. Through the wrinkles of time—through the mask of years—if you really love her, you will always see the face you have loved and won. And a woman who really loves a man does not see that he grows old; he is not decrepit to her; he does not tremble; he is not old!—Ingersoll.

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Voltaire was the precursor of a new civilization. As such credit must be given him as any man in all history for the permanent establishment of this great American Republic. There is scarcely any successful reform movement, among the many in the credit of the sixteenth century, which was not either originated or pioneered by Voltaire.

Voltaire will always be regarded as the greatest man in literature, of modern times, and perhaps even of all time.

—GUTHRIE

Atheism and fanaticism are the two poles of a universe of confusion and horror. The narrow zone of virtue is between these two. March with a firm step in that path; believe in God and do good.

—VOLTAIRE

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ANARCHY

(Continued from Page 1.)

for profit is likely to grow. The blowing them up for justice, and the anarchist who decompounds a czar because he should, will probably disintegrate a citizen because he can; but it, like fire and whiskey, is a good servant, but a bad master. Think of one of these advocates for the nation: thousands of miles from his native hunting grounds, and hard up for game! There are no czars; grand dukes are at a premium; he may be reduced to governors, even mayors, or at a pinch, to supervisors. Think of being reduced to a supervisor!

In Russia a fellow has to be illegally had to keep from being legally worse, to expand somebody else unconstitutionally to avoid being contracted constitutionally. There is no compromise between the something he wants to be and the nothing he doesn't want to be. There dynamite is one of the essentials, the only creator of political vacuum, the sole promoter of official vacancy. When a Russian official resigns, he is said to hand in his resignation with conspicuous propriety. When the last czar, duke retired from office, he forgot to take over fifty per cent of himself with him. I am told they advertised for his head; death is said to have been sudden. Now, don't you know it wouldn't require a resort to such logic to convince you that he is the most superfluous!

I do not on political preference, but I want my resignation to be more gradual; when I prepare to plunk the celestial catgut, I don't want to grate into bliss; I am nothing if not dignified. What was left of the Grand Duke left a wife, presumably a widow, and she visited the anarchist in jail. I don't know what she said to him; probably asked him if "his mother wasn't a woman;" or at least, that is what all the pious old ladies ask me when I say that I don't believe in eternal punishment. I can't express a contrary opinion nowadays without some old woman doubting the sex of my maternal ancestry; nobody wants to know if my father wasn't a man. I own to being afflicted with a great deal of the idiosyncrasy of genius, but in a few of the essentials I am emphatically with the majority. However, this is by the way.

In England the anarchist says that he wants, which keeps him from doing what the Government doesn't want. John Bull knows that as there is just so much growl in man and snarl in woman, the only safe method is leaving human nature unworked. The result is, everybody who has something to say he ought to go and say it, and everybody who has something to do he ought to do it. Living near me is a woman with the feminine mania for squalling for somebody she knows is beyond hearing abnormally developed. She is like all day, too industrious to gossip; too busy to chatter; but about dusk she steps outside and erupts vociferously: "Will-yum!" "O'Will-yum!" "You Wee-yum!" "You Wee-yum!" The consequences that the irresponsible William is probably in an adjoining town, ship exerts no deterrent influence; just so much congested "Wee-yum" clamoring for exit; that's all! Do I make myself clear?

We can't make folks do as we wish in silence; obedience is naturally tempered with protest; surrender seasoned with condition, submission mixed with "back talk"; the tyrant's mistake is claiming the shadow with the substance. When I was a boy, old folks would fall upon children and larrup the blazes out of them, and while them harder for yelling. The accepted belief among parents in my accursed childhood was that the worse you licked a young one the more he was supposed to evidence a silent appreciation of the favor bestowed. I have no hesitation in saying that four years ago the average boy who wasn't an anarchist at heart where his parents were concerned, and did not number parade among the cardinal virtues, was the exception. And what are ignorant people but grown children, and what should a government be but a father, a modern father? Of course, it is exasperating to hear these ruffians belittle the flag, and I wish every one who fouls the air made sacred that banner could be punished; but mark you, a little legal notice of much illegal talk infuses more public sympathy, always on tap in the Anglo-Saxon breast. The fault-finder with this government is necessarily a refugee from a worse one. The appreciation of liberty is to him an acquired taste, and a runaway Russian is as much out of place here as Bull's ass would be in a grand opera, or a socialist as chairman of a committee "de lunatico inquerendo." Do I make myself clear?

We are drifting, of course, toward greater liberty, and as we fight ourselves for it, we shall rationally demand it and successfully achieve it. The license of yesterday is as much the liberty of today as the liberty of tomorrow. What our ancestors have done with our freedom? Confering upon it the title that will alone satisfy, and assimilate with our posterity would be casting a mighty good quality of pearls before a mighty poor quality of swine; freedom suitable for a gentleman wouldn't do this goodly nation. We have earned only what we have; there is nothing more dangerous than a free man who has not served an apprenticeship to his freedom; the trouble with the American mob is, it has been suffered to bite off more than it can chew. "Government by the people!" What are the people but a drove of pederal live stock, flattered with lies and enfolded with superstition; boasting of what they will do and doing what they are told; bragging of their liberty in one breath, hurrahing for the policeman and hallooing for the priest in the next, belly-aching about their "rights" and throwing a somersault in adoration at the sight of a rum-soaked agitator or a jackleg soul saver. If you live in San Francisco, invoke my memory for an object lesson in government by the people! The golden age of do-as-you please may dawn on this country, but when the sunrise of license begins to suck the stinking fog of equality from the social muck heap, I shall enquire, follow the suggestion of the Irishman who said: "If the Americans don't like my country, let them leave it!"

American anarchy is one of these idealistic nightmares resulting from an attempt of diluted European gastronomy to digest concentrated liberty. Every age has its trials, every generation its discouragements, but free government is the best, the "safest" and is kind; its essence is standing what it can to show what it can stand. This glib talk of hanging Tom and Dick for countenancing what hanged Harry has done is waste of breath; what doesn't approve of something which I don't believe would merit the noose? It isn't what the mob says, but what it does; not what it plans, but what it executes; not what it seldom bites, a few jackasses kick while trying. A good law fulminates almost as much growl as a bad law; the least force of an injunction does not insure ready obedience; there is an irrepressible conflict between "Thou shalt not!" and "I want to!" Quarantine is useful, but the quarantine office is unpopular; all sick arrivals cause him. What keeps down snarl? Do you know any more vociferous fellow citizens than our anti-vaccinationists? Few admire a policeman; he is, to most folks, not their protector, but a uniformed threat with his eye over the innocent, expecting to be galled. Yet shouldst thou the policeman for what he would do if he deserved it calls for annulling the street scavenger because he preves that we are not so cleanly as we should be; remedies are rarely pleasant, or small sweat, but without them, we should be unpleasant and small worse. We must be kept from doing as much as we wish to keep us from doing more than we should; few of us can satisfy ourselves without dissatisfying others; there is nothing I suspect more than the perfectly comfortable man. When you meet a fellow with no kick coming, watch him!

As to warning the anarchists, how do we know the Czar wants them; as to hanging them, how do we know the devil wants them? From the latest evidence both rulers and rebels are full. As they are here we should treat them with apparent indifference and eternal vigilance; humor the promiser, hang the performer! A man may believe in somebody else doing something that he wouldn't do himself. I often do. Personally, I should reject a general anarchist exodus, but they won't "dust," and when anybody is bombarded, I should approve of hanging all connected with the bombardment, not because they would be anarchists, but because they would be murderers. But perhaps some anarchists are not expansionists. In the meantime, Emma Goldman is buzzing from pillar to post, talking nonsense and escorted by detectives and city police, with the United States Government as advance agent.

Although a born American, I am no statesman, but it seems to me that if we have a pair of self-evident facts down here, they are that government by the tyrant and government by the people are failures. There is but one "ocracy" worse than anocracy or "nobocracy," and that is the filthy bazaar, theocracy, that fattens on either. "The greatest possible good for the greatest possible number" is secured as much by a minority of one as by a majority of millions. The trouble lies not so much in the fact that "our representatives" represent their constituents too little, but that they represent them too much. The only guarantee of good government is the "people's representative" forgetting the people as soon after his election as possible. But the people have the franchise, and we must do the best we can till relief comes from death.

the State's prison and the public school. And in closing, let me say I am not to hear an anarchist insult our public school, and I have more respect for the man who insults everything else we have and honors that, than for him who honors everything else and insults that without which the stars and stripes would be a "filthy rag" soiling the air in which it waves. Do I make myself clear?

POPE AND ROOSEVELT

Does the Pontiff Alone Discriminate Against Associates of Unpleasant Citizens?

BY HENRY FRANK

Theodore Roosevelt, whether or no he have ambitious or ulterior political motives, has proved himself a true citizen of his country in defying the autocracy of Rome. Roosevelt's instinctive sense of self-supremacy, however, cannot be over-estimated the importance of his act and thus partly to weaken its effect by telegraphing the American people how to conduct themselves in the light of his momentous deed. Roosevelt's personal and detailed instruction to the American people is almost as offensive in the light of American independence as was the Pope's implied insult to his intelligence.

Pope Pius X, mistrusted Roosevelt's tact and sense of the proprieties, and before receiving him, lest the Pope's attitude might be misconstrued, he presumed to instruct his proposed distinguished visitor in his duties subsequent to his visitation. Thereupon the aforesaid distinguished American felt his independence offended and abruptly ended the negotiations, avoiding the Vatican. But no sooner had the Pope insulted the native intelligence of Roosevelt, than he insulted the general intelligence of all his fellow citizens. Fearing that the American people were not wise enough to know how to construe his act and in what manner to discuss it, he sent a long congratulatory message to the Vatican, giving them detailed instruction and beseeching them not to go to war over the matter. The Pope seems to be smarting under the slight that Roosevelt inflicted on him, and the entire American citizenship has cause to sympathize with his Pontifical Supremacy.

Nevertheless, whatever we may think of Roosevelt's idiosyncrasies, he has done a world-wide service for universal freedom and intelligence by wrenching the Vatican and thrusting a few rays of twentieth century intelligence into its antiquated brain. One might surmise that the Papal College had learned its lesson from the Fairbanks incident. But drops of water must fall for many centuries before they penetrate a stony surface.

I, as a Liberal, am not at all himself straightway set about to be interested in the warfare being waged between Catholic and testantism. We who are without the theological barracks are well enough assured of the facts to know that the garrison of bigotry is equally strong in either fortress. The Presbyterians and Methodists have yet as much to learn in the way of intellectual and theological freedom as have the Catholics of ecclesiastical and political freedom. Nevertheless, to the honor of the modern Protestant churches it must be admitted that their strides in progress within the last quarter century have been both amazing and reassuring. Advanced Methodism of today is virtually the conservative Unitarianism of preceding decades. Progressive Presbyterians and independent Baptists are today sloughing off the ancient miasma of theology and coming rapidly in line with science and modern discovery. The movement is, however, slow and ponderous, and altogether irksome to active and advancing minds.

Mr. Roosevelt wishes us to understand that no religious question is involved in his controversy with the Pope, but that merely a question of personal etiquette and the sense of individual independence are involved. In that statement Roosevelt is shortsighted and uninformed, unless, in deed, he is evasive and insincere. The Pope's attitude towards Roosevelt, in undertak-

ing to prescribe as to his intelligence and personal whereabouts, is merely the arrogant attitude of the Vatican towards all mankind. The Pope's defenders shout that he is the supreme sovereign of 250,000,000 devoted subjects, and as the Pontifical sovereign his will should be respected. But the Pope's defenders forget that the Vatican is a million people on the earth who do not respect the Pope's opinion or yield to his authority. In presuming to dictate to Mr. Roosevelt, the Pope reveals his purpose to dictate to the entire world. Roosevelt is no subject of the Pope, nor is any other American citizen, whether Protestant or Catholic. If the Pope dares to interfere with Mr. Roosevelt's personal independence in Rome, how much more will he venture to interfere with the personal independence of his subjects here in America! If Roosevelt or any other American crooks the pregnant hinges of the knee for the favor of the Pope he implies to every Catholic in America that when the Pope deigns to be superior to all other earthly potentates and governments. The Catholics everywhere would soon construe such an act. And the outrage which American Independence has here, before suffered at the hands of the despotic independence of his subjects for the sake of favor and recognition have shamelessly submitted to the Pope's dictation has found in Roosevelt a just and praiseworthy rebuke.

Everyone who reads history knows that Rome has his eye on America. This nation is his final hope and inspiration. He has even openly so declared through some of his legates. The Vatican is at heart no less cruel today than in past centuries. This is evident in the lurking spirit of revenge now ranking in the banished priests of France, on whose heads fell the condemnation of the radical government. It was manifest in the murderous end of Francisco Ferrer, the specter of whose presence still hangs like a menace over the lovers of the papal palace. The history of the papal Rome has been little more than the history of fraud and deception, spiritual autocracy, and inhuman imposition on the weak and the poor. The instruments of progress have been the sword and the thumb-screw, the prison cell and the auto-da-fé. Rome prospers only where ignorance and servile stupidity prevail. She is the monstrous robber of the poor, who ever a colossal statue of Peter's pence into her inexhaustible treasury. What has she not done to deceive the masses with her healing shrines, her sonvenir chips of sacred cross of Calvary, her sale of indulgence and her costly masses to draw souls out of purgatory into the fields of paradise? What hideous invention of religion to terrorize and benumb the masses has not Rome invented for the aggrandizement of her power and the enrichment of her coffers?

A silly plea is made by some of the Pope's defenders that he is an old decrepit man confined to a virtual prison cell within the walls of the Vatican. This is enough to make even Nestor laugh at the test. Why should we halt at the denunciation of Rome and her pompous power of darkness and oppression because she chooses to honor an old and sickly man as her pope? Has she no healthy, young, and vigorous priests to serve her; or perchance must she elect only weak and decrepit men as her popes to symbolize her own decrepitude and decay? Why is the pope a prisoner in the Vatican save that he chooses to be? He owns millions of the poor people's money; he wears costly and extravagant robes, paid for by his myriad dupes; he enjoys what ease and elegance of person and environment his tastes may demand; he thrives in luxurious abundance of pagantry and splendor in order that he may maintain his throne, occurs of human blood have been spilt; countless heroes have worn the martyr's crown; progress has been held back for centuries in the grip of supercilious stupidity; scholars have been subsidized or slaughtered; science denigrated or demoralized, womanhood demeaned or debauched, education perverted or perverted, and the purblind masses held groveling in fear at the feet of papal power.

Rome knows nothing of freedom. Her war cry is "Death to liberty!" her orison, "O God, slay thou the heretic!" Rome and Independence mix! As well mix oil and water! Either Rome

as an autocratic power must perish on American soil, or American independence will perish at her hands. Roosevelt, whether or not he meant to, has taught the aged Pope the meaning of American independence. Roosevelt's cringe, however, may be more disquieting than his kick. If he seeks to crawl out of his predicament lest he may lose political power at home, he will make himself doubly ridiculous. He has indeed pictured the "absurd pomp" of Rome, and he should receive the chastisement of every Catholic who is more the subject of Rome than of America. Let Catholics now wreak their vengeance at the polls and prove that their sovereign is dearer to them than the Vatican. Let them elect a sovereign leader to them than the liberty of Columbia has vouchsafed them. It would be well if Rome would dare to do this: to show her teeth on American soil and prove she is still the same old monster to lean at the throat of her foes as in all the ages past. The shameless shadow of Rome once indeed fell athwart this land. It was "Rum-Romanism-and-Rebellion" which caused the downfall of James G. Blaine. The Vatican's shadow is now over American soil. May the outrage never again be perpetrated! It might be well to have the cannonball thrown at our feet, and if Roosevelt again becomes a political standard-bearer, to seize it and challenge Rome to do her best.

Let Roosevelt himself have much to learn. There are those who suffer at his hands the outrage of their freedom as he at the hands of the Pope. Roosevelt is a democrat in the latter case, but a monarchist in the former. His mistake fairly seethes with fervor when he but mentions the name of Socialism. He hates too, the Infidel and stomps even to blacken the name of Thomas Paine in his honored grave. Let us assume that when Roosevelt sat as President in the White House one of the world's famous Socialists, say Babeuf or James or Brind, chose as private citizens to visit this land. Someone then invited themselves to call at the White House and honor him with a visit. Suppose that a crowd of Socialists, who were about to be assembled, and Roosevelt knew there was a revolution in the air, these distinguished lights of socialism would attend the assemblage of "undesirable citizens"? Now in all candor I ask, would you not, Mr. Roosevelt, under such circumstances have acted such as did the Pope in his predicament?

Poor Pope, we pity you! But Roosevelt, in spite of your volcanic rivalry of Mt. Etna, some day you may be shocked from your serene philosophism, as you have shocked the unsophisticated Father in the Vatican, Roosevelt and Rome! Extremes have surely met! Yet Roosevelt himself some day may meet a still greater extreme, even on American soil.—The Truth Seeker.

There is no success in life without love and marriage. You had better be the emperor of one loving and tender heart, and be emperor of yours, than to be king of the world.—Ingersoll.

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